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of the voluntary sacrifice of wealth, can excite only passing unrest.

The temple of Freedom in which strength and innocence are united through love, and the bridge of free commerce on which all may cross to either side at all times, are sought by every one.

This explanation of the story is, as I well know, one-sided and doubtful. It is however so much a whole that I have not altered it, although the expressions of others, as those of Düntzer, might have prompted me to modification in some parts. I cannot persuade myself that Lily, the emblem of the overthrown Bourbons, can be the false freedom which destroys all. Hotho seems to me to have expressed the general meaning in the following concise words: "In the new Present, which should be at hand, the old snake sacrifices herself so that she may be the foundation for the most active and world-embracing commerce, and that she may lead to the temple from which Wisdom, Appearance, and Strength, reconciled, rule the world, bound in a loving union with Innocence and Beauty, and allied to Art, which destroys immediate life and yet awakes death itself to new life."

FACTS OF CONSCIOUSNESS.

Translated from the German of J. G. FICHTE, by A. E. KROEGER.

PART FIRST.

THE THEORETICAL FACULTY.

CHAPTER III.

CONCERNING THE REPRODUCTION OF EXTERNAL PERCEPTION.

We have seen how through the discovery of freedom in reflection a power of imagination has sprung up. This power of imagination may, as we have seen, be applied to the reproduction of external perception, since it has already under its control all those elements that belong to such a reproduction; and it will be all the more proper here to

consider imagination only as such a power of reproduction, since altogether free creations by its means appear as yet to be without end or meaning. In speaking of this reproduction we speak by no means of any new development of life, as we did in the case of reflection; for all the conditions of the possibility of such a reproduction are already furnished by reflection.

1. Consider this: such a reproduction is absolutely possible by virtue of the realized reflection. This possibility is standing, immanent in life, ever-present. How, then, does actuality distinguish itself from this possibility, and how am I ever to be impelled—always having possibility within my grasp—to add to it actuality? I answer: that possibility can consist at the utmost in a rule which is altogether a matter of thinking, whereas an actual fact under this rule would produce a contemplation. Hence possibility and actuality are here related to each other like free thinking and contemplation.

2. What, then, will be the presupposed rule of such a reproduction? External perception was a determined limitation of the external sense and the contemplation of space. The rule must be, therefore, a direction of the power of imagination to produce by its own activity an image of just that very same limitation. In the first instance, the limitation comes of itself without freedom. In the present instance, the power of imagination extends itself over the whole region of external sense and space, and is to give itself that determined limitation within this region. The fundamental condition of this free limitation is this, that the power of imagination should overlook the whole region, and have it well separated into classes and kinds,—for instance, the whole of the external sense into the five chief senses, and each of these again according to the chief distinctions of its limitations;—and the whole of the contemplation of space according to the possible limitations of figures, so that it may easily conform to a desired limitation according to a determined rule. The former, the classification, is necessary, so that nothing may be passed unnoticed; the second, a sharp distinction amongst the various determinations of the same sense, is necessary, in order that we may not fill up the image by that which is undeter-

mined and confused instead of that which is strictly determined in perception. This latter distinction requires an acuteness of the senses with reference to sensuous qualities, which, it is true, is partly a natural gift; but which can also be voluntarily acquired by very strenuous attention, without which, after all, the mere natural gift is of no use.

3. This is the inner substance of the rule. But which, amongst the many qualities of perception, is the power of imagination to behold, in the image? Here we arrive at the external substance of the rule: the power of imagination is to be guided by the prototype of external perception. But how can it be so, since the external sense is not affected? for if it were, we should be speaking of a state of attention and not of reproduction. Evidently the power of imagination must be able to reawaken perception in its determined parts. By directing its attention to the important point imagination must be able to reproduce absolutely this point if it so chooses, and to reproduce it exactly as it was in the previous perception. Thus we arrive at another causality of imagination, through its mere being, than the one described above as occurring in a diseased condition of the Ego. And so it is in fact, as everyone can discover by observing himself. But this new causality stands under certain conditions of freedom, since it is dependent not only upon the above described attention, and upon a proficiency in this sort of reproduction on the part of imagination—a proficiency that can be acquired only gradually—but furthermore upon the fact, that the point, which is to be reproduced, must have been clearly and vividly perceived at first. Nor must this reawakening of a single sensual part—which in our representation is something altogether new—be mistaken for the reproduction of the whole image through freedom; for whereas in the latter instance freedom furnishes the whole act of construction, it in the former furnishes only attention: in the latter there are two elements, the whole sphere of that which is to be determined and that as which it is to be determined; whereas in the former there is only a single element, which manifests itself without any free act of volition, just as it did in sensuous perception.

4. This described attention, therefore, observes for the sake

of reproduction and according to the rules thereof. Supervision it already has, voluntarily checking itself everywhere, bringing the observed matter under its proper classification, and determining the qualitative through its limits. Thus it becomes quite clear what that freedom and considerateness is, of which I said before that it pervades attention.

Thus, for instance, you now attend to my lecture with a view to reproducing it. This reproduction will occur all the more easily and happily if you attend to it at once according to a rule of future reproduction; that is, if you not only seize what I say, but, particularly, seize it in the same order in which I say it and observe why I say it in this particular order, attending well to the transitions I make and the reasons why I make them; in short, if you get possession not only of the contents of my lecture, but also of the rule according to which I produce it.

5. It is now also clear how immediate perception is distinguished from its mere image in reproduction. The latter is always accompanied by the consciousness of self-activity, and there arises in it not a single trait whereof the Ego would not be compelled to say, I make it; whereas actual perception is always accompanied by the consciousness of compulsion and confinedness.

6. Reproduction is, therefore, a self-limitation of the power of imagination within its whole sphere according to the prescription of a limitation of the external sense. The rule of this limitation is the conception of that object of external perception which is to be reproduced.

Give me a conception of a—to me unknown—object, signifies: give me the rule according to which I can construe it in free thinking.

Hence arises the very correct logical rule of definition, that it should furnish both the *genus*—the general sphere of the power of imagination—and the *differentia specifica*—that part to which imagination is to confine itself within that general sphere. We here learn also what logic holds to be thinking; namely, the free constructing according to such a rule. The science of Logic, therefore, begins within the sphere of the already acquired free imagination and ignores the real basis of all consciousness. Logic holds that to think is the

same as to imagine something, and—since there is not even a prototype of external perception as a guidance—to imagine something voluntarily; and this is, in fact, a conception of thinking which has become current amongst the whole philosophizing public, but which utterly prevents it from entering the sphere of true philosophy: a proper example as to what the over-estimation of logic and its position at the head of philosophical education, or even as philosophy itself, have effected.

7. Does there occur here in consciousness something absolutely *a priori* and altogether new? I say, certainly. For whence does knowledge obtain its maxim to follow such and no other rule in reproduction? Evidently only out of itself, and moreover from its now more closely determined power to reproduce only through a limitation. Hence knowledge here and by virtue of this contemplation gives unto itself the qualitative law of reproduction.

8. The aim of reproduction is to get possession of the world of external perception independently itself. The source of this world has now been placed within the control of our freedom, to let it flow or check it as we may choose. Thus every science—for instance, natural science—possesses its whole world as its property, and must so possess it, in order to be able to subject at any moment each part thereof to its investigation. Thus we must make also our own world, the inner world of consciousness, our free property, and we are just now, in the present course of lectures, engaged upon this task, without however being able as yet to give an account of our proceeding, precisely because we are still engaged in the task.

9. *Remarks.*—I add the following pragmatistical remarks: It is advisable to put the parts of such free constructions—particularly if these constructions are extensive—into a permanent and fixed form; for imagination, left to itself, flows, hurries, and gets confused easily. Imagination should, therefore, be tied down and brought under a supervision. In free thinking such a fixed form is *writing*. If the thinking was not close, this is more easily observed when writing it down or examining it after it has been written down; moreover, that which has been thus approved and secured from oblivion by

its fixed form, gives a solid basis for further progress. In my opinion, a thorough and exhaustive thinking is not well possible otherwise than pen in hand.

The fixed form for reproduction through sight is *drawing*. The reproduction of a visible object must, firstly, seize the figure of that object with those innumerable and often imperceptible transitions from one shape into the other that we so often observe in objects of nature, while the drawing of the figure will testify as to the correct seizing and reproducing. The reproduction must, secondly, reproduce the size of the object.

In regard to the reproduction of the figure, we have an artificial assistant in reconstructing; for the science of geometry includes all possible figures, and hence every possible limitation in nature can be reduced to a geometrical figure. In regard to the size, we have no such assistant; it must be reawakened altogether by the above-described causality of imagination; but the power of attention can practice itself in this gift of reawakening. The result of such a practice is called a *good eye for proportions and distances*, and its attainment is to be proved by the drawing.

So far as the correct seizing and reproducing of *color* in a visible object is concerned, it seems to me that this branch of the business is as yet altogether a matter of chance, and that hitherto no artificial means have been discovered to develop it.



RESTORATION OF THE VENUS OF MELOS BY A. WITTIG.

From the German of Prof. Dr. Carl von Lützow, in the "Zeitschrift für Bildende Kunst," by LEWIS J. BLOCK.

Since the discovery (in the year 1820) of the celebrated Venus of Melos, now in the Louvre, manifold conjectures looking to its restoration have been made by scientists. Of these, however, none has succeeded in gaining general approval. The liveliest interest, therefore, was aroused when, several months ago, the news came from Düsseldorf that an attempted restoration of the noble statue had been ventured